Music of the Responses

Archer and Reed

The Music of the Responses

CONTAINING THE

Authentic Plain Song Responses

FROM THE

Choral Service Book

FOR THE ORDER OF MORNING SERVICE, THE ORDERS OF MATINS AND VESPERS, AND THE LITANY

FOR THE USE OF

Evangelical Lutheran Congregations

WITH

ACCOMPANYING HARMONIES FOR ORGAN

✝

EDITED BY

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General Council Publication Board
MCMIII

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LUTHER D. REED AND HARRY G. ARCHER

Preface

This little work is given out in response to the numerous requests for a concise, practical Service Book for choir and congregation, which should contain the authentic music for the Responses of the Services as ordinarily sung, a simple unchanging setting for the unchanging elements of the Liturgy, and without the Intonations and other forms required only in a full choral or very elaborate Service.

The melodies here given are the historical ones of the Plain Song system which have been associated with the text of the Liturgy for many centuries, in many instances from its very beginnings. Our fathers, in the Reformation period, loved and cherished them, adapting them with greatest care to the Liturgy which they cleansed of doctrinal error and translated into the language of the people. With the later mutilation and neglect of the historic Liturgy the Liturgical Music was forgotten. But with the revival of liturgical study and churchly taste in our Church in Germany about the middle of the last century, the historical Liturgical Music was again restored with the Liturgy itself to our congregations, as the works of Hommel, Loehe, Kraussold, Layriz, Petri, Shoeberlein and Riegel, Kliefoth and Otto Kade, Herzog and Herold abundantly show. The same has been done in Sweden, as especially appears in the recent Agende (1896), while years ago earnest students in England provided their Liturgy with its proper historical melodies.

American Lutherans may well rejoice in the glorious restoration of the pure Liturgy of the Church in the "Common Service," prepared by the Joint Committee appointed by the General Council, the General Synod and the United Synod of the South, upon the basis of "the common consent of the pure Lutheran Liturgies of the sixteenth century." A study of the Music of the Liturgy, however, did not accompany the study of the text itself. The historical melodies which sprang into being with the words, and which most truly breathe the spirit of the Liturgy, were overlooked, and contemporary organists were called upon to clothe these venerable forms of devotion with their own original compositions.

The first serious effort to restore the complete authentic melodies to our English congregations was made by the present editors in their "Choral Service Book." Upon the basis of a careful and comprehensive

study of the entire field of the Liturgy and of Service Music, this work was given out, not as an addition to the list of private individual settings to the Liturgy, but as a restoration of the Church's own true musical forms and a sympathetic adaptation of them to her present use. These melodies present unimpeachable claims to historicity, catholicity, dignity and religious feeling, churchly associations, marvelous appropriateness and expressiveness, and noble melodic beauty, claims which can only be equalled by similar ones for the Liturgy itself. Neither the Liturgy nor its Music is the invention or composition of any one man or the product of any one age or land. Both are the mature expression of the devotional life of Christian worshippers throughout many centuries, and both are the priceless possession of the Church Universal of all time. In the preparation of the Common Service it would have been impossible to have constructed a Liturgy upon the basis of personal preference or individual taste. It was necessary to build upon a consensus of historic usage. In like manner these impersonal, historic types of melody rise in immeasurable dignity and worth above the productions of individual composers however gifted. They are the only musical forms that rise above individual taste and eliminate the "personal equation," and thus constitute a basis upon which a desirable uniformity can be attained in the sphere of our Service Music. Their simplicity will be apparent to all, and will bring them well within the limitations of the smallest congregation and the choir of humblest attainment, even while they will satisfy the reverent powers of the largest church and the most gifted singers.

This little book contains the Music of the Responses already published in the Choral Service Book. In accordance with the scope of the present work only the Responses for the simplest form of the Services are given. The more elaborate melodies for the Creeds, the Hallelujah and Sentences, the proper Te Deum, etc., as well as the complete settings of the Introits for choir use, may be found in the Choral Service Book itself, which also contains the complete Ministerial Intonations for full Choral Services, and the complete text and rubrics of the Common Service, with notice of all variations in the text of the different editions. Complete settings of the Psalms and additional settings of all the Canticles may be found in our "Psalter and Canticles Pointed for Chanting."

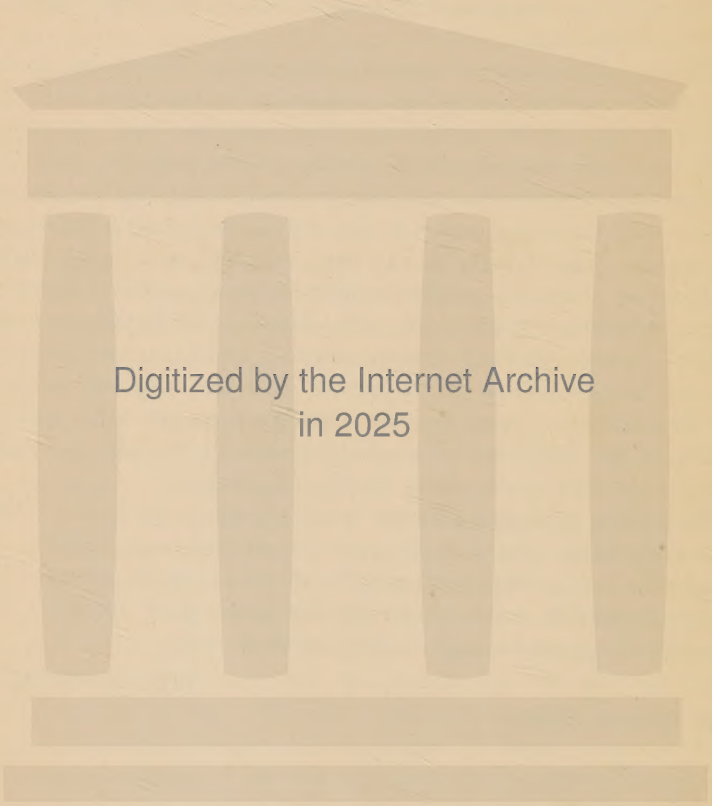
We must also refer organists and choirmasters to the Choral Service Book for full historical and theoretical Introductions to the Liturgy and its Music, for full mention of the sources of all the melodies and for an extensive Bibliography, as well as for practical directions for the rendition of the music here given. But we must very briefly call attention here to one or two essential characteristics of Plain Song which dare not be overlooked in even the most superficial use of these Services.

This music is a form of musical declamation. There are no bars and measures, no mechanical time and accent in the sense of modern metrical music. It is rhythmically free, and the flow, the rhythm and accent of the words determine the flow of the melody. As helpful to a common interpretation and smooth rendition of the text we have at places marked long vowels with heavy type and short syllables with italic type. The vowels, in the first instance, are to be slightly *prolonged* as a natural emphasis (not necessarily *accented*, however), and the italicized syllables are to be passed over lightly and more quickly. These markings do not admit of any *exact* interpretation. They are simply offered as *suggestive* to those who will earnestly strive to cultivate a clear, smooth, intelligent, united and expressive chanting of the Services, an accomplishment which calls for and is worthy of the most painstaking study and practice.

Plain Song is properly simply melody without harmony. Much of its characteristic beauty and power lies in this very feature. All the melodies are consequently sung by all the voices in *unison*. The alto, tenor and bass must not attempt the harmonized "parts." The harmonies are given for organ accompaniment only.

THE EDITORS.

Easter Monday, 1903.



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The Morning Service,

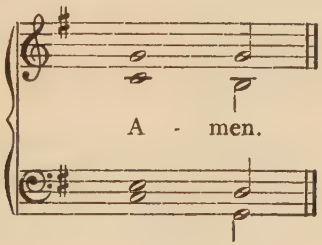
or the

Holy Communion.

The Order of Morning Service, or the Communion.

The Invocation.

In the Name of the Father, and of the Son, and of the Holy Ghost.

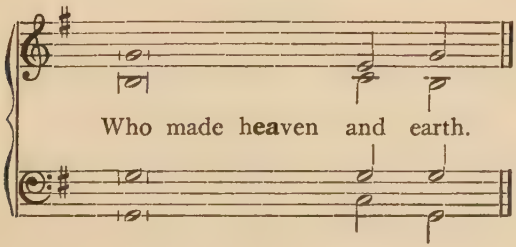


The Confession of Sins.

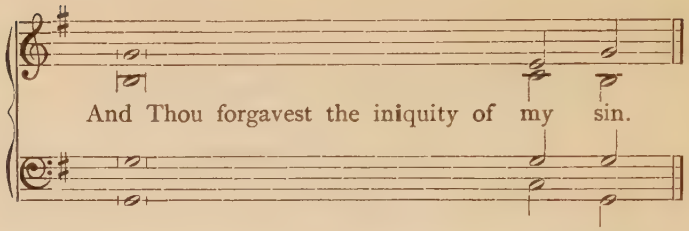
Beloved in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

The Versicle.

Our help is in the Name of the Lord.



I said, I will confess my transgressions unto the Lord.



Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

Congregation with the Minister:

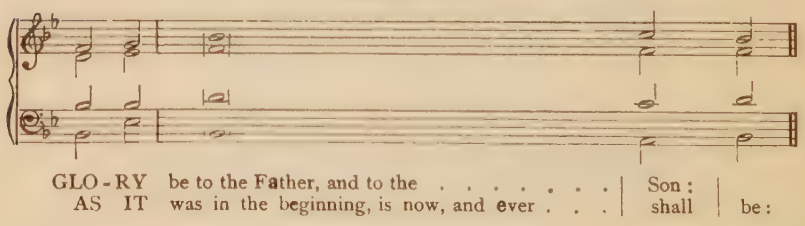
O Most merciful God, Who hast given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ our Lord. Amen.

Minister.

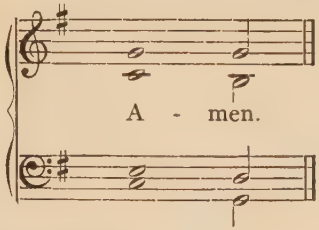
Almighty God, our heavenly Father, hath had mercy upon us, and given* His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He also† giveth power to

* *and hath given*—[U. S. S., G. S.]
† *He giveth power*—[U. S. S., G. S.]

TONE VIII.



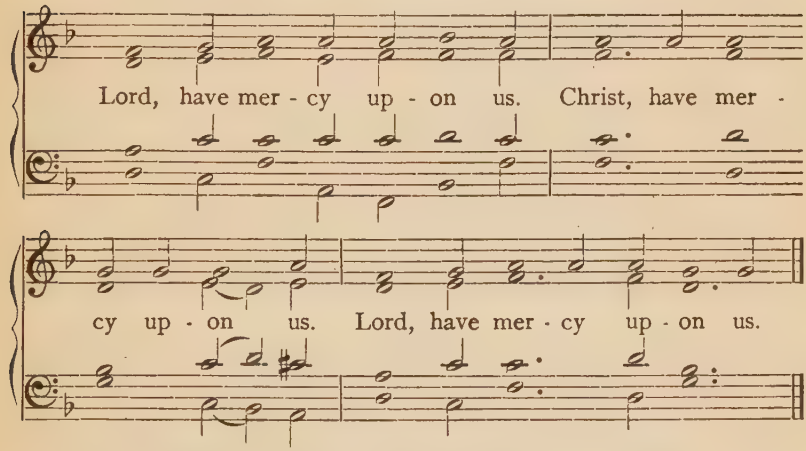
become the sons of God, and bestoweth upon them* His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, O Lord,† unto us all.



The Introit for the Day.‡

The Kyrie.

Lord, have mercy upon us.

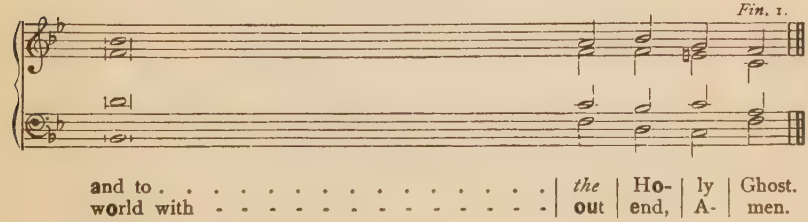


* *and hath promised them*—[U. S. S., G. S.]

† *Grant this, Lord,*—[U. S. S., G. S.]

‡ The Introit, properly, is sung by the choir. (For complete pointing of all the Introits for choir use see "The Choral Service Book," pages 96–141.) When the Introit is *said*, and not sung, the Gloria Patri may be chanted to the Eighth Psalm Tone.

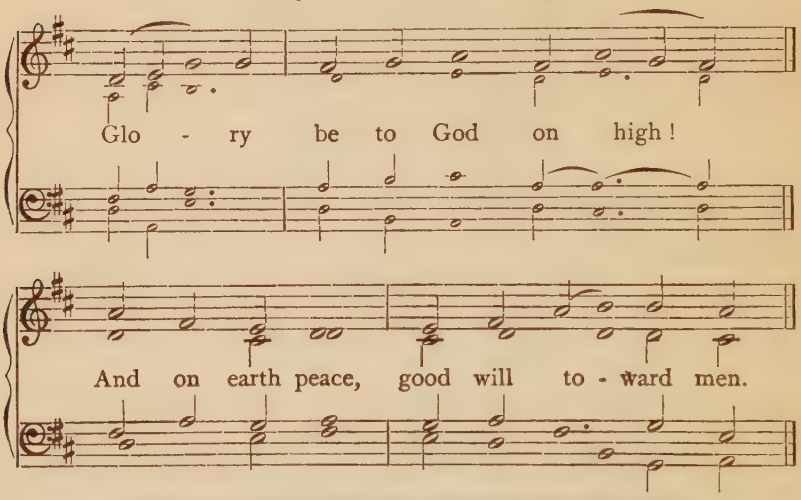
TONE VIII.



The Gloria in Excelsis.*

¶ *Instead of the* Gloria in Excelsis, *another Canticle or Hymn of Praise may be sung, except on Festival Days, and when there is a Communion.*

Glory be to God on high! †

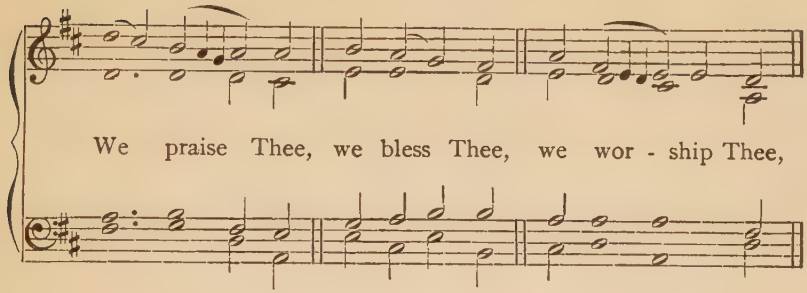


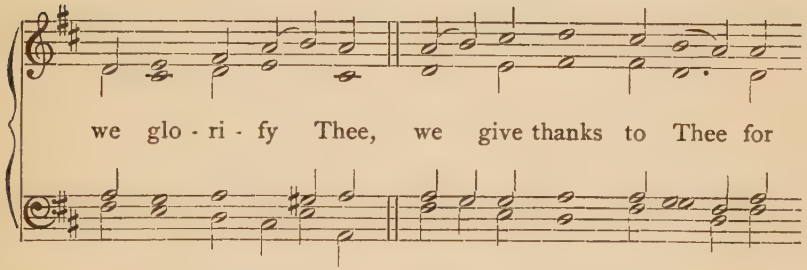
* Because of its almost universal use in this country we also include the OLD CHANT for the Gloria in Excelsis, though properly it has no place in a consistent Plain Song Service.

† This is properly the Intonation of the Minister, and when intoned by him is unaccompanied and is not repeated by the Congregation, which begins with the words "*And on earth peace, etc.*"

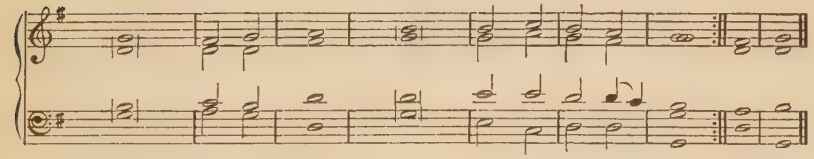
OLD CHANT.

GLORY be to . . | God on | high! | and on earth . . | peace, good | will toward | men.
We praise Thee, we bless Thee, we | wor-ship | Thee, | we glorify Thee, we give thanks to | Thee for | Thy great | glory.
O Lord God, . . . | heaven-ly | King, | God the . . . . | Fa-ther | Al- - | mighty.
O Lord, the Only-begotten Son, | Je - sus | Christ, | O Lord God, Lamb of God, | Son — | of the | Father.

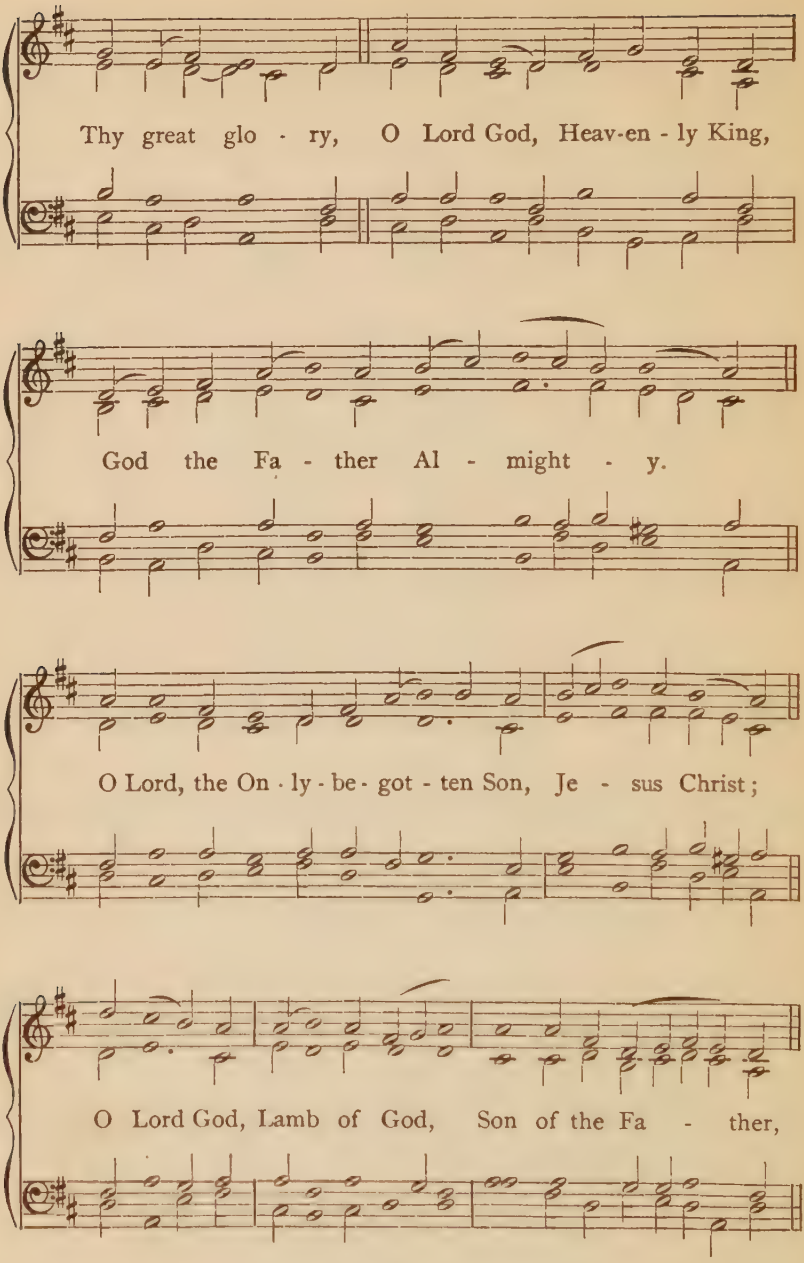


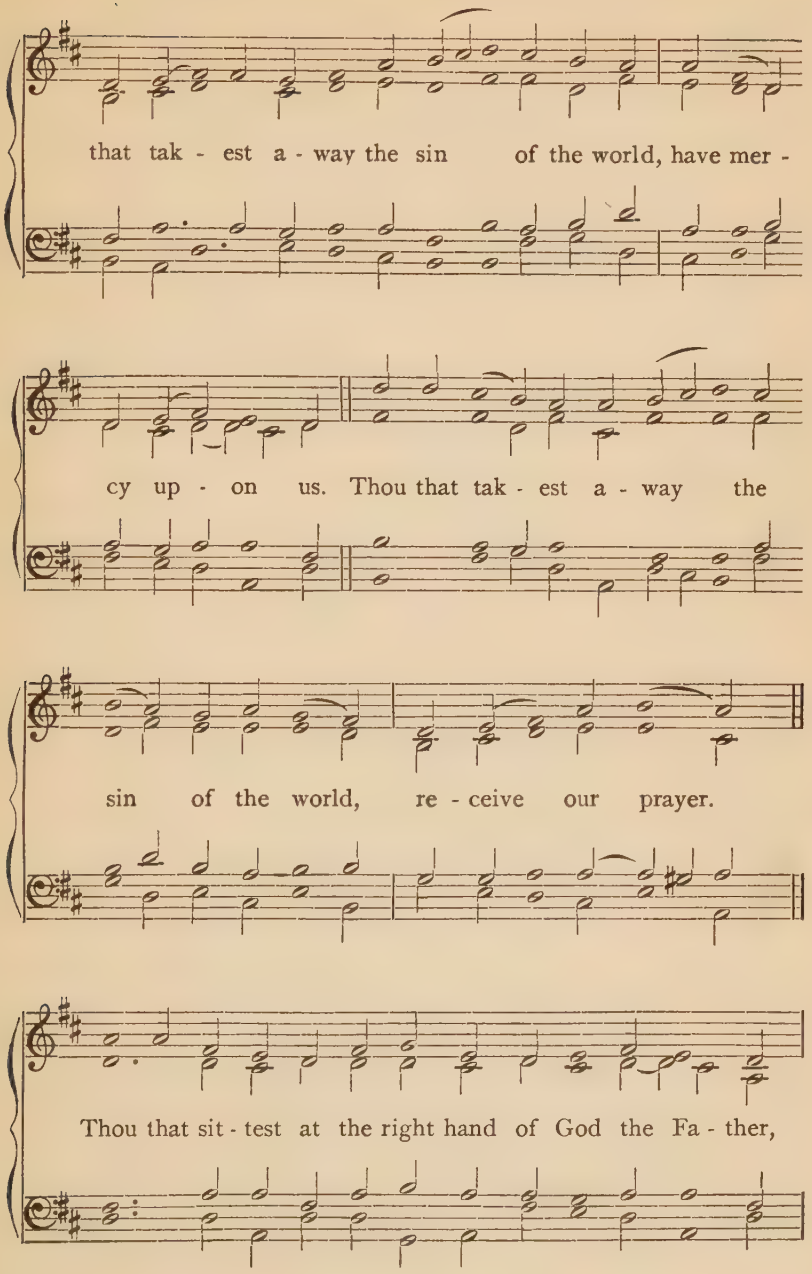


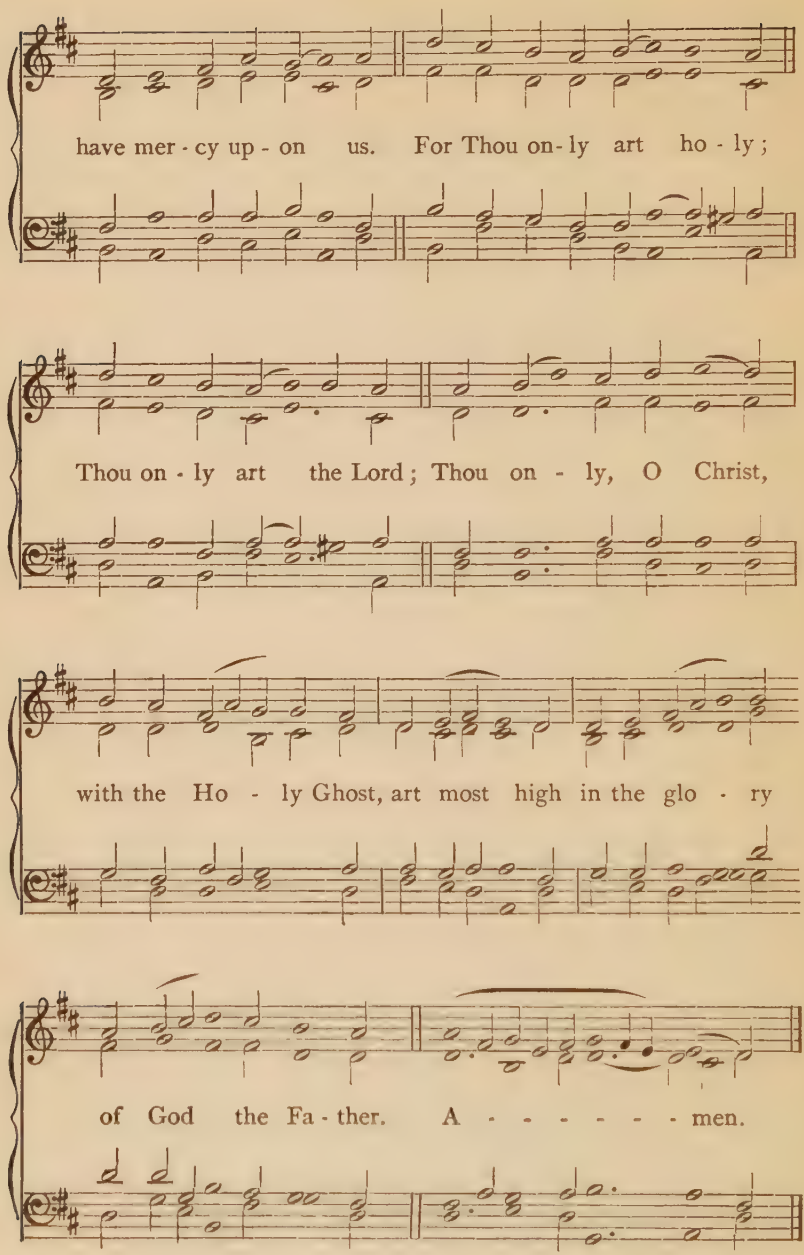
That takest away the . | sin of the | world, | have mercy . . | up - on | us.
Thou that takest away the | sin of the | world, | re - - - - - | ceive our | prayer.
Thou that sittest at the right hand of | God the | Father, | have mercy . . | up - on | us.



For Thou only . | art — | holy; | Thou . . . | on - ly | art the | Lord;
Thou only, O Christ, with the | Ho - ly | Ghost, | art most high in the | glory of | God the | Father. | A - | men.

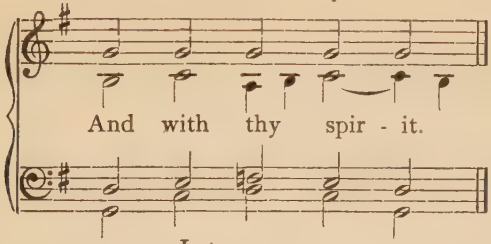

Thy great glo - ry, O Lord God, Heav-en - ly King,
God the Fa - ther Al - might - y.
O Lord, the On - ly - be - got - ten Son, Je - sus Christ;
O Lord God, Lamb of God, Son of the Fa - ther,


that tak - est a - way the sin of the world, have mer -
cy up - on us. Thou that tak - est a - way the
sin of the world, re - ceive our prayer.
Thou that sit - test at the right hand of God the Fa - ther,


have mer - cy up - on us. For Thou on - ly art ho - ly;
Thou on - ly art the Lord; Thou on - ly, O Christ,
with the Ho - ly Ghost, art most high in the glo - ry
of God the Fa - ther. A - - - - - - men.

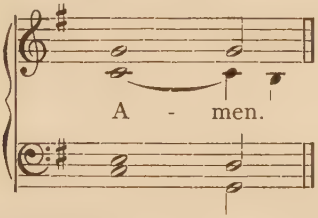
The Salutation.

The Lord be with you.



Let us pray.

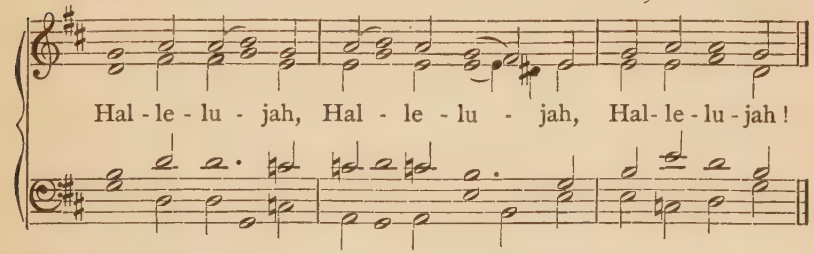
The Collect for the Day.



The Epistle for the Day.

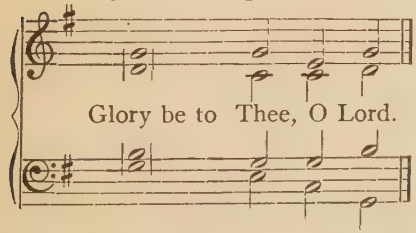
The Hallelujah.

¶ *In the Passion Season the* Hallelujah *is omitted.* *Harm. by* F. RIEGEL.

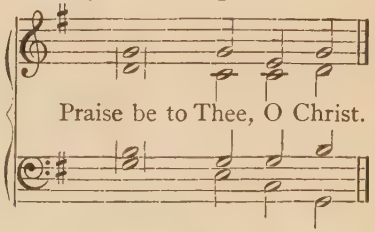


The Gospel for the Day.

Before the Gospel.



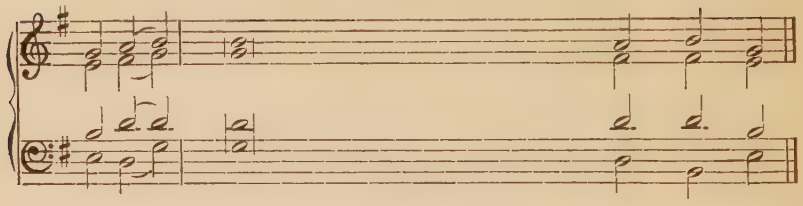
After the Gospel.



The Creed. The Hymn. The Sermon.

The Offertory.

TONE VI.



I.

THE SAC-rifices of God are a bro - - - -	*ken*	spir-	it :
2. Do good in Thy good pleasure un-	*to*	Zi-	on :
3. Then shalt Thou be pleased with the sacrifices of	right-	eous-	ness :

II.

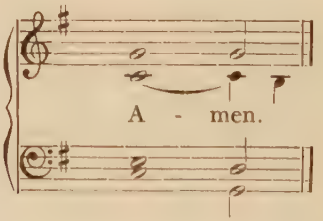
CRE-ATE in me a clean	heart,	O	God :
2. Cast me not away from	*Thy*	pres-	ence :
3. Restore unto me the joy of Thy .	*sal-*	va-	tion :

The General Prayer.*

The Offerings.

The Hymn.

The Benediction. (¶ *If there be no Communion.*)



* In the Orders of the U. S. S. and the G. S. the *Offerings* are gathered before the *General Prayer*.

TONE VI.

I.

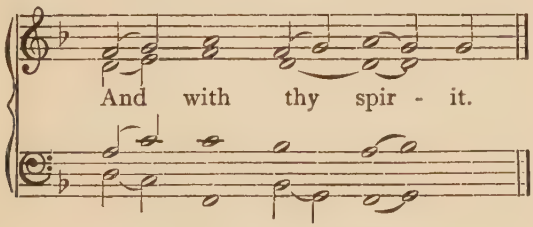
1. a broken and a contrite heart, O God, Thou	*wilt*	not	de-	spise.
2. Build Thou the walls of	*Je-*	ru-	sa-	lem.
3. with burnt-offering and whole . .	*burnt-*	of-	fer-	ing.

II.

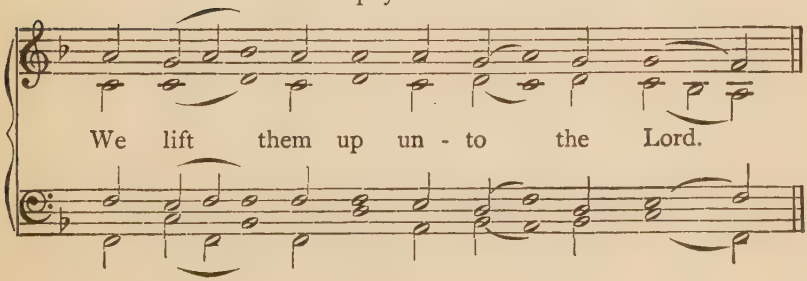
1. and renew a right spir - - - - -	*it*	*with-*	in	me.
2. and take not Thy Holy	Spir-	it	from	me.
3. and uphold me with	Thy	free	Spir-	it.

The Preface.

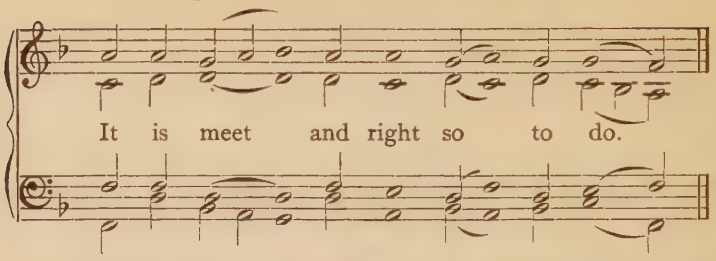
The Lord be with you.



Lift up your hearts.



Let us give thanks unto the Lord our God.

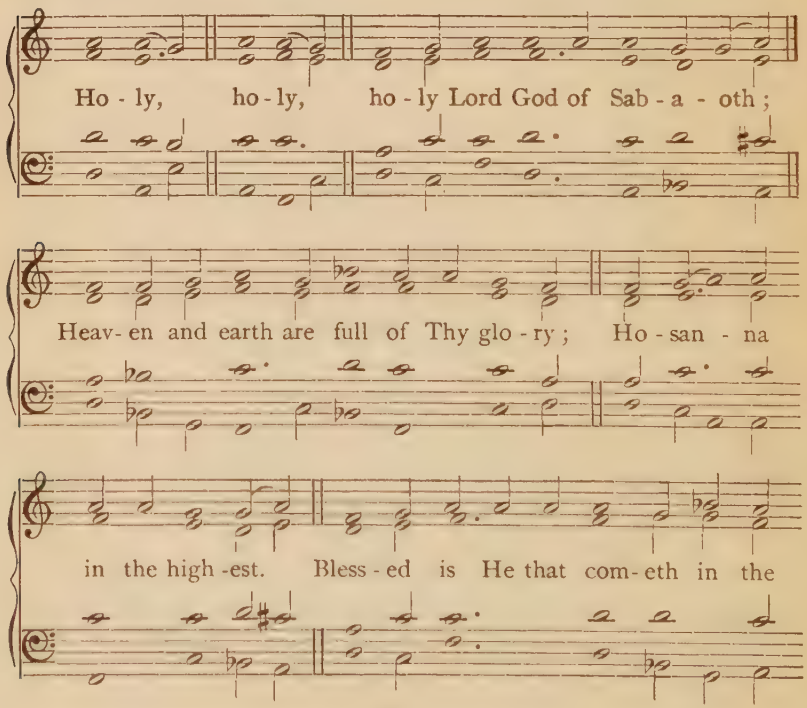


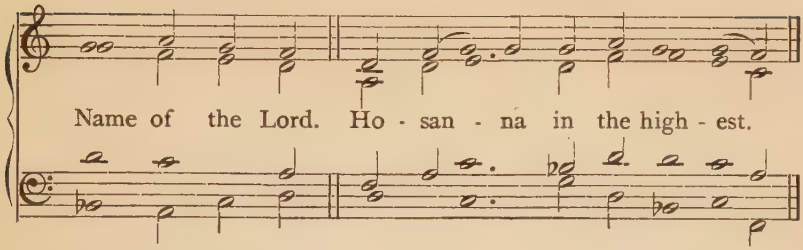
It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

The Proper Preface.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying :

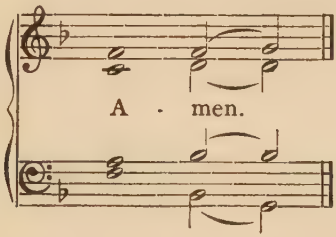
The Sanctus.


Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth ;
Heav - en and earth are full of Thy glo - ry ; Ho - san - na
in the high - est. Bless - ed is He that com - eth in the



(The Exhortation.)

The Lord's Prayer.*

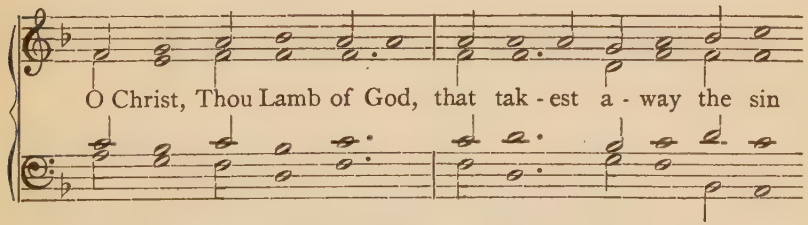


The Verba.

Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me.

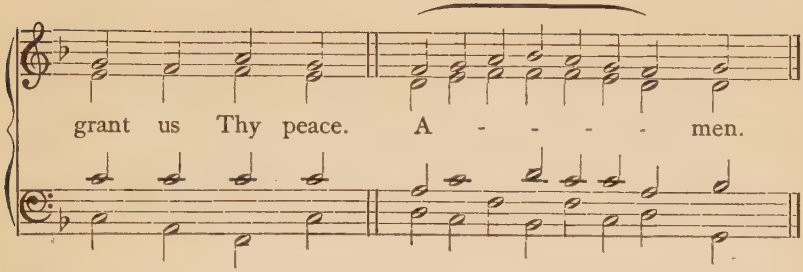
The Agnus Dei.†



* G. S. gives the Verba before the Lord's Prayer.

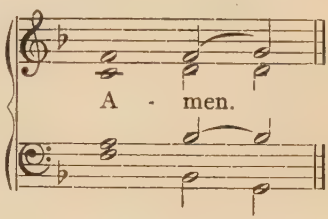
† U. S. S. and G. S. give the Pax (without Amen) before the Agnus Dei.

of the world, have mer - cy up - on us. O Christ, Thou
Lamb of God, that tak - est a - way the sin of the world,
have mer-cy up - on us. O Christ, Thou Lamb of God,
that tak - est a - way the sin of the world,



The Pax.

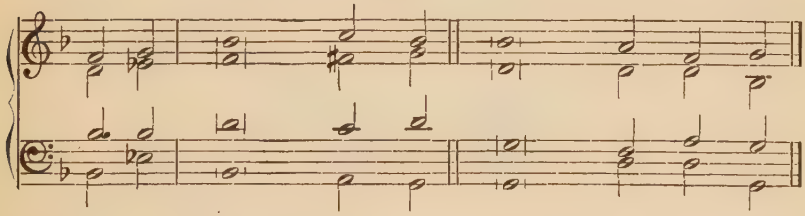
The peace of the Lord be with you alway.



The Distribution.

The Nunc Dimittis.

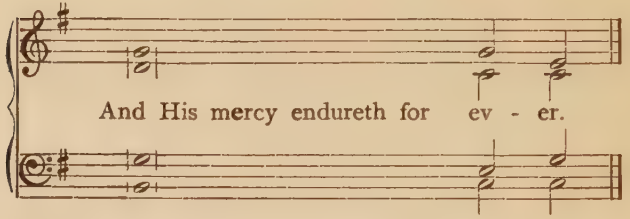
TONE II.



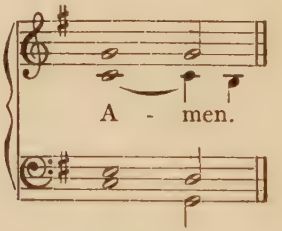
LORD, NOW lettest Thou Thy servant depart in peace: according *to* Thy Word;
For mine eyes have seen Thy sal- va- tion: which Thou hast prepared before the face of all peo- ple;
A light to lighten the Gen- tiles: and the glory of Thy people Is- ra- el.
GLO-RY be to the Father, and to the Son: and to the Ho- ly Ghost;
AS IT was in the beginning, is now, and ever shall be: world without end. A- men.

The Thanksgiving.

O give thanks unto the Lord, for He is good.

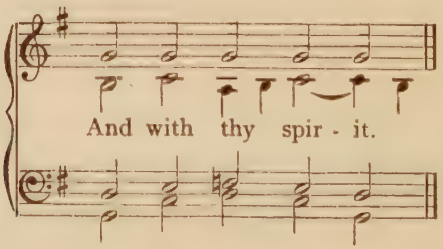


We thank Thee, Lord God Almighty, that Thou hast vouchsafed to refresh us with this Thy salutary gift; and we beseech Thee, of Thy mercy, to strengthen us through the same, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

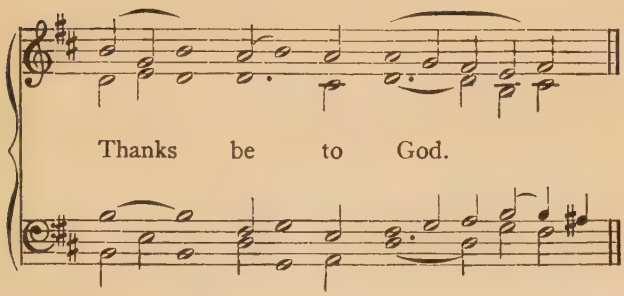


The Salutation and Benedicamus.

The Lord be with you.

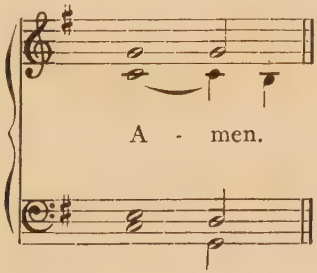


Bless we the Lord.



The Benediction.

The Lord bless thee, and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace.



The Silent Prayer.

Early Service,

or

Matins.

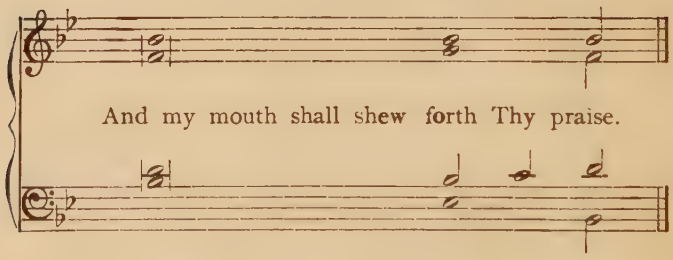
The Order of Early Service,

or Matins.

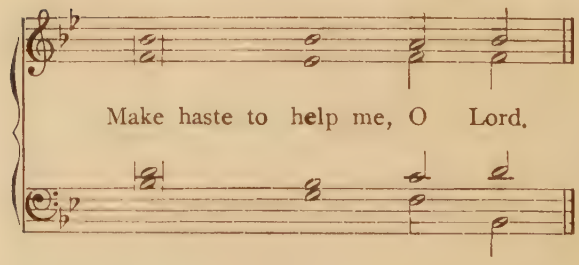
The Hymn of Invocation.

The Versicle.

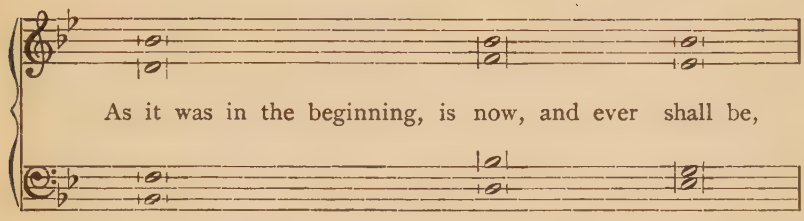
O Lord, open Thou my lips.



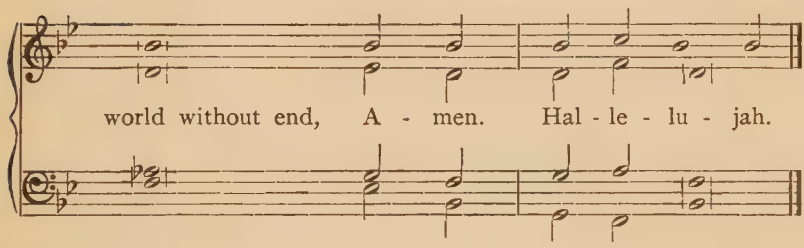
Make haste, O God, to deliver me.



Glory* be to the Father, and to the Son, and to the Holy Ghost;

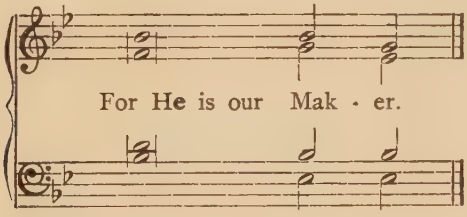


(*Omitted during the Passion Season.*)



The Invitatory and Venite.

O come, let us worship the Lord.



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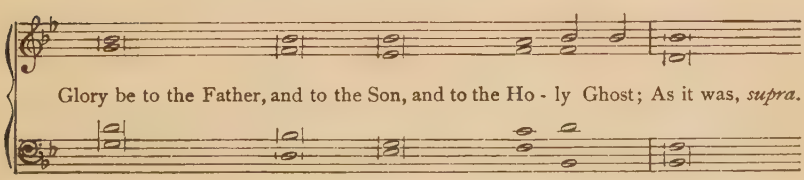
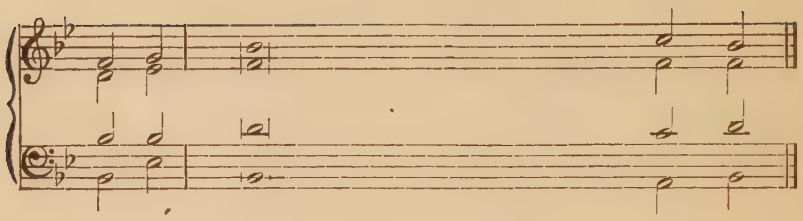
* U. S. S. and G. S. give the entire *Gloria Patri* to the Congregation.



VENITE, EXSULTEMUS.

TONE VIII.



1. O COME, let us sing unto the . . . . . | LORD :

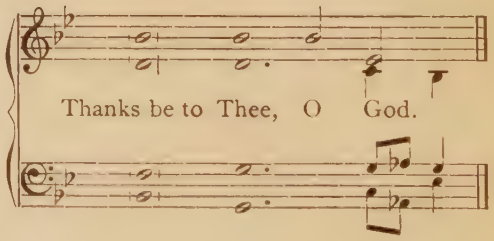
2. Let us come before His presence with thanks- | giv- | ing :
3. For the LORD is a great . . . . . | God :
4. In His hand are the deep places of the | earth :
5. The sea is His, and He . . . . . | made | it :
6. O come, let us worship and bow . . | down :
7. For He is our . . . . . | God :

GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

The Hymn.

The Psalmody.*

The Lesson.



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* For the *Psalms* and additional settings for the *Canticles* see "The Psalter and Canticles Pointed for Chanting," by the same Editors. (G. C. Pub. Board.) When the Psalms are *read* and not chanted, the *Gloria Patri* at the close of each Psalm may be sung to the Eighth Psalm Tone, as at the close of the *Venite* above.

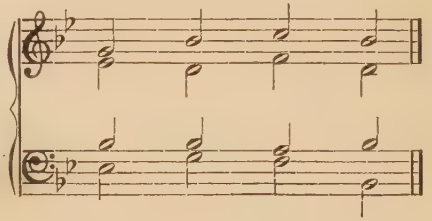
VENITE, EXSULTEMUS.

TONE VIII.

Fin. 1.

1. let us make a joyful noise to the Rock of	**our**	sal-	**va-**	tion.
2. and make a joyful **noise** un- - -	*to*	Him	with	psalms.
3. and a great King	*a-*	**bove**	**all**	gods.
4. the strength of the hills	*is*	His	**al-**	so.
5. and His hands form - - - - -	*ed*	the	dry	land.
6. let us kneel before the	LORD	our	Mak-	er.
7. and we are the people of His pas - ture, and the	sheep	of	His	hand.
and to	*the*	Ho-	ly	Ghost:
world with - - - - -	**out**	end,	A-	men.

Fin. 2.



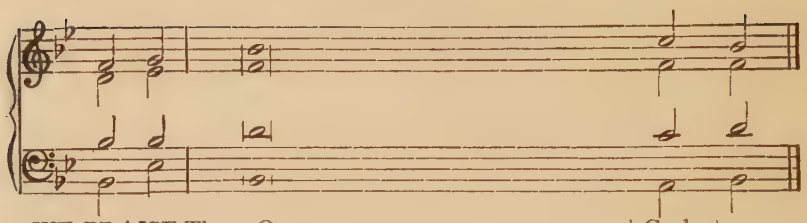
The Responsory, or a Hymn.

The Sermon.

The Canticle.

TE DEUM LAUDAMUS.*

TONE VIII.



1.	**WE PRAISE** Thee, O	God :	
2.	All the **ea**rth doth worship	Thee :	
3.	To Thee all Angels cry a - - - - -	loud :	
4.	To Thee Cherubim and	Sera-	phim :
5.	**Holy, Holy,**	Ho-	ly :
6.	Heaven and **ea**rth are full of the - .	Majes-	ty :
7.	The glorious company of the A - - -	pos-	tles :
8.	The goodly fellowship of the . . .	Proph-	ets :
9.	The noble **a**rmy of	Mar-	tyrs :
10.	The holy Church throughout all the .	world :	
11.	The	Fa-	ther :
12.	Thine adorable, ...	true :	
13.	Also the Holy	Ghost :	
14.	**Thou** art the King of	Glo-	ry :
15.	**Thou** art the everlasting	Son :	
16.	When Thou tookest upon Thee to deliver	man :	
17.	When Thou hadst overcome the sharp- ness of	death :	
18.	Thou sittest at the right hand of . .	God :	
19.	We be**l**ieve that Thou shalt	come :	
20.	We therefore pray Thee, help Thy . .	serv-	ants :
21.	Make them to be **n**umbered with Thy .	saints :	
22.	O Lord, save Thy	peo-	ple :
23.	Govern	them :	
24.	Day by	day :	
25.	And we worship Thy	Name :	
26.	Vouchsafe, O	Lord :	
27.	O Lord, have mercy up - - - - -	on	us :
28.	O Lord, let Thy mercy be up - . -	on	us :
29.	O Lord, in Thee have I	trust-	ed :

* **For the proper melody for the** *Te Deum* **see "The Choral Service Book," by the same Editors. (G. C. Pub. Board) p. 182,** *sq.*

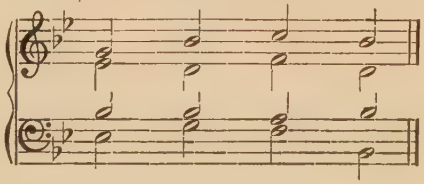
TE DEUM LAUDAMUS.

TONE VIII.

Fin. 1.

1.	we acknowledge Thee	*to*	be	the	Lord.
2.	the Father	ev-	er-	last-	ing.
3.	the heavens, and all the	pow-	ers	there-	in.
4.	contin - - - - - - - - -	*ual-*	ly	do	cry,
5.	Lord God	*of*	Sab-	a-	oth;
6.	of	Thy	. . .	glo-	ry.
7.	. . . . .	praise	. . .	Thee.	. . .
8.	. . . . .	praise	. . .	Thee.	. . .
9.	. . . . .	praise	. . .	Thee.	. . .
10.	doth	*ac-*	knowl-	edge	Thee;
11.	of an infin - - - - - - - -	*ite*	Maj-	es-	ty;
12.	and	on-	- - -	ly	Son;
13.	the	Com-	- - -	fort-	er.
14.	. . . . .	O	. . .	Christ.	. . .
15.	of	*the*	. . .	Fa-	ther.
16.	Thou didst humble Thyself to be born	*of*	a	Vir-	gin.
17.	Thou didst open the kingdom of heaven to	all	be-	liev-	ers.
18.	in the glory	*of*	the	Fa-	ther.
19.	to	be	. . .	our	Judge.
20.	whom Thou hast redeemed with .	*Thy*	pre-	cious	blood.
21.	in glory	ev-	er-	last-	ing.
22.	and bless	*Thine*	her-	it-	age.
23.	and lift them	up	for	ev-	er.
24.	we	mag-	ni-	fy	Thee.
25.	ever, ...	world	with-	out	end.
26.	to keep us this	day	with-	out	sin.
27.	have mer- - - - - - - - -	*cy*	up-	on	us.
28.	as our	trust	is	in	Thee.
29.	let me never be con - - - - -	found-	ed.	A-	men.

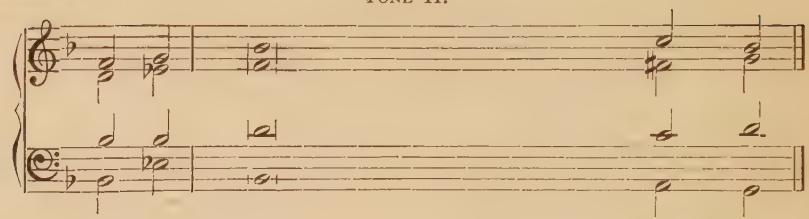
Fin. 2.



BENEDICTUS. St. Luke i.

¶ *An* Antiphon *may be sung with the* Benedictus.

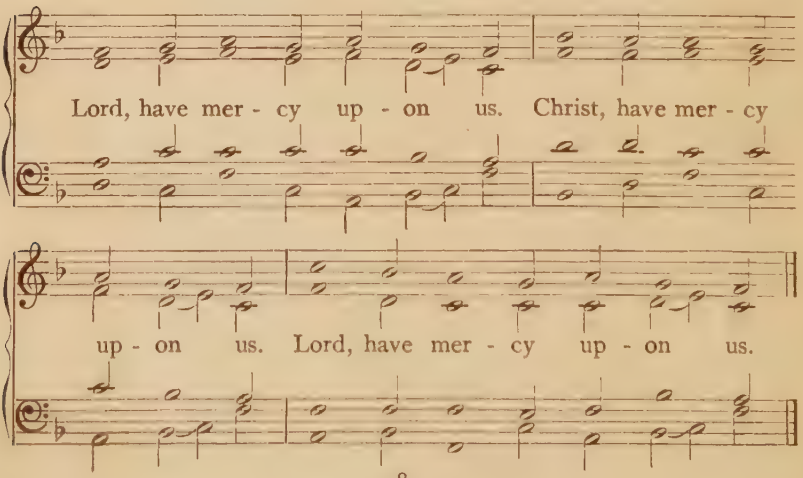
TONE II.



1.	BLESS-ED be the Lord God of	Isra-	el :
2.	And hath raised up an horn of salvation for . .	us :	
3.	As He spake by the mouth of His holy . .	proph-	ets :
4.	That we should be saved from our	ene-	mies :
5.	To per- form the mercy promised to our . .	fa-	thers :
6.	The oath which He sware to our father . . .	Abra-	ham :
7.	That we, being delivered out of the hand of our	ene-	mies :
8.	In ho- liness and righteousness be - - - -	fore	Him :
9.	And thou, child, shalt be called the prophet of the	High-	est :
10.	To give knowledge of salvation unto His . .	peo-	ple :
11.	Through the tender mercy of our	God :	
12.	To give light to them that sit in darkness and in the shadow of	death :	
	GLO-RY be to the Father, and to the . . .	Son :	
	AS IT was in the beginning, is now, and ever	shall	be :

The Prayer.

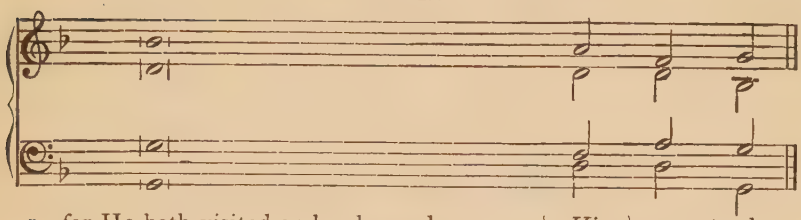
Lord, have mercy upon us.



BENEDICTUS. St. Luke i.

¶ *An* Antiphon *may be sung with the* Benedictus.

TONE II.

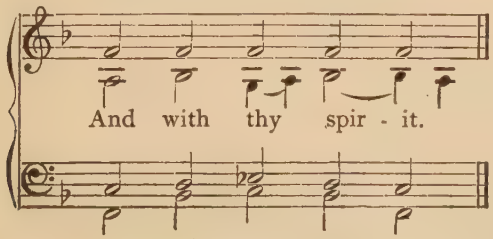


1. for He hath visited and redeemed . . .	*His*	peo-	ple ;
2. in the house of His serv - - - - - -	*ant*	Da-	vid ;
3. which have been since the	world	be-	gan ;
4. and from the hand of all	*that*	hate	us ;
5. and to remember His holy	cov-	e-	nant ;
6. that He would grant	un-	to	us ;
7. might serve Him	*with-*	out	fear,
8. all the days	*of*	our	life.
9. for thou shalt go before the face of the Lord to pre-	pare	His	ways ;
10. by the remission	*of*	their	sins,
11. whereby the Dayspring from on high hath	vis-	ited	us,
12. to guide our feet into the	way	of	peace.
and to the	Ho-	ly	Ghost ;
world without	end,	A-	men.

Our Father, who art in heaven ; Hallowed be Thy Name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive those who trespass against us ; And lead us not into temptation ; But deliver us from evil ; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

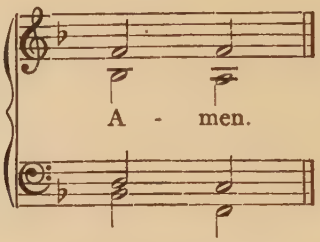
The Salutation.

The Lord be with you.



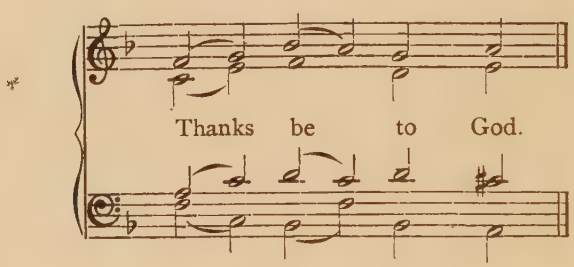
Let us pray.

The Collect for the Day, and other Collects.

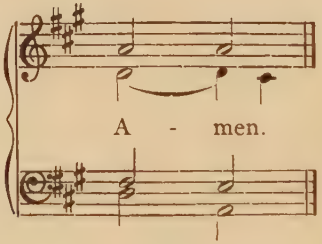


The Benedicamus.*

Bless we the Lord.



The Benediction.



The Silent Prayer.

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* U. S. S. allows the use of the *Salutation* before the *Benedicamus*.

Evening Service,

or

Vespers.

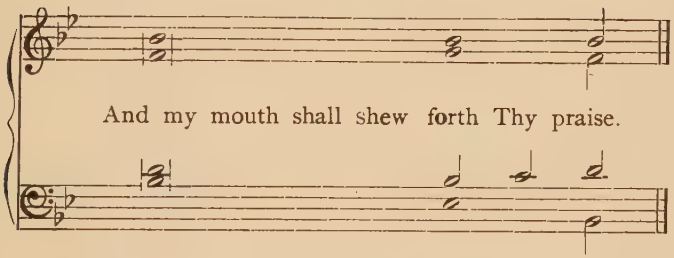
The Order of Evening Service,

or Vespers.

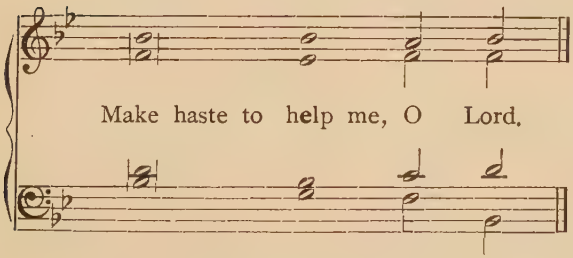
The Hymn of Invocation.

The Versicle.

O Lord, open Thou my lips.*

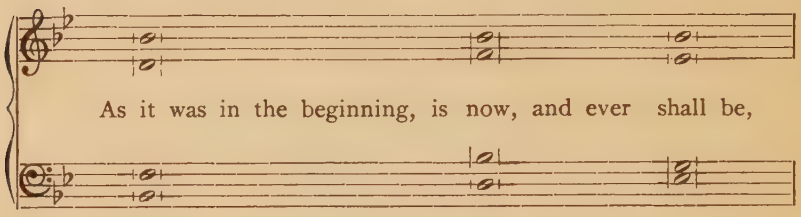


Make haste, O God, to deliver me.

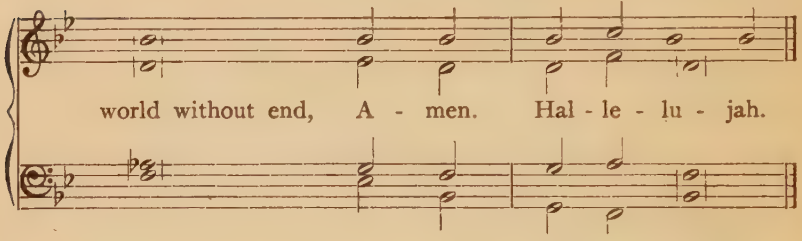


* U. S. S. and G. S. omit the first *Versicle* and *Response.*

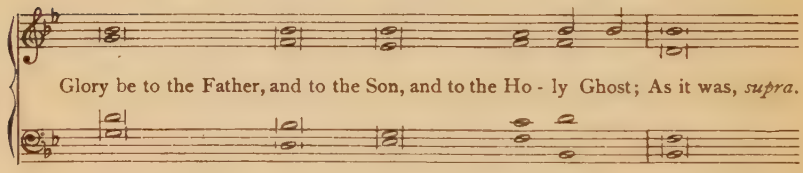
Glory* be to the Father, and to the Son, and to the Holy Ghost;



(*Omitted during the Passion Season.*)

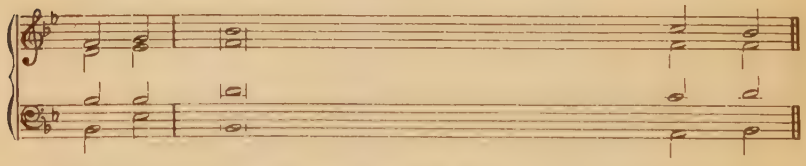


* U. S. S. and G. S. give the entire *Gloria Patri* to the Congregation.



When the Psalms are *read* and not chanted, the *Gloria Patri* at the close of each Psalm may be sung to the Eighth Psalm Tone.

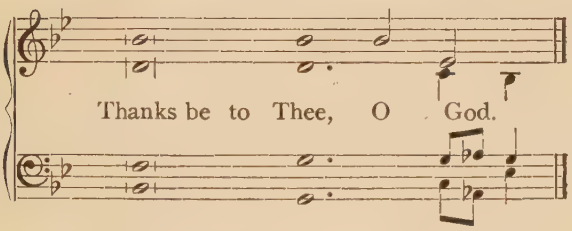
TONE VIII.



The Psalmody.*

The Lesson.

O Lord, have mercy upon us.



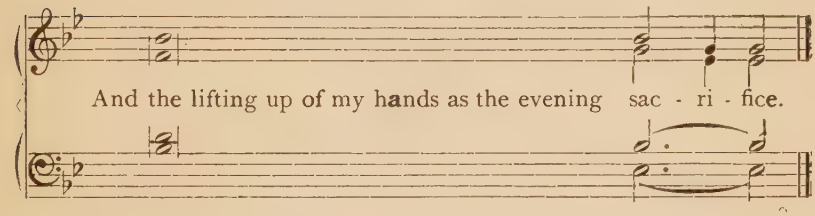
The Responsory, or a Hymn.

The Sermon.

The Hymn.

The Versicle.

Let my prayer be set forth before Thee as incense.



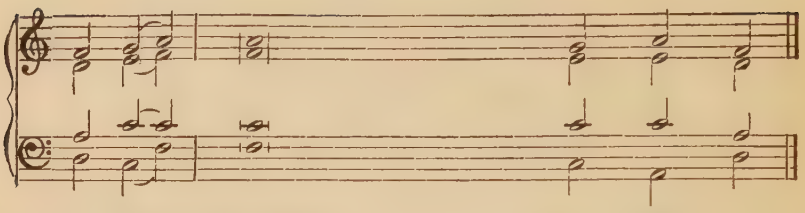
* For the *Psalms* and additional settings for the *Canticles*, see "The Psalter and Canticles Pointed for Chanting, etc." by the same Editors. (G. C. Pub. Board.)

TONE VIII.

The Canticle.

MAGNIFICAT. St. Luke i.

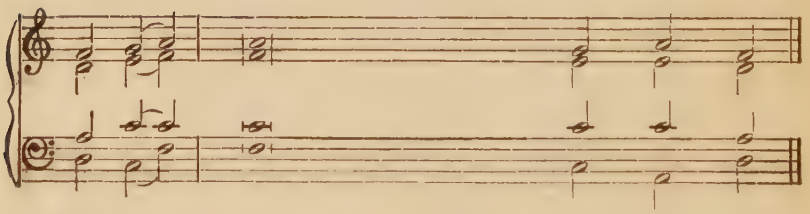
TONE VI.



1. MY SOUL	doth magni - - - - - -	fy	the	Lord :
2. For He	hath	*re-*	gard-	ed :
3. For be-	hold, ...	*from*	hence-	forth :
4. For He	that is mighty hath done to .	me	great	things:
5. And His	mercy is on them	*that*	fear	Him :
6. He hath	shewed strength	*with*	His	arm :
7. He hath	put down the mighty . . .	*from*	their	seats :
8. He hath	filled the hungry	*with*	good	things :
9. He hath	holpen His servant Israel, in remembrance of	*His*	mer-	cy :
GLO-RY	be to the Father, and . . .	*to*	the	Son :
AS IT	was in the beginning, is now, and ev-	*er*	shall	be :

NUNC DIMITTIS. St. Luke ii.

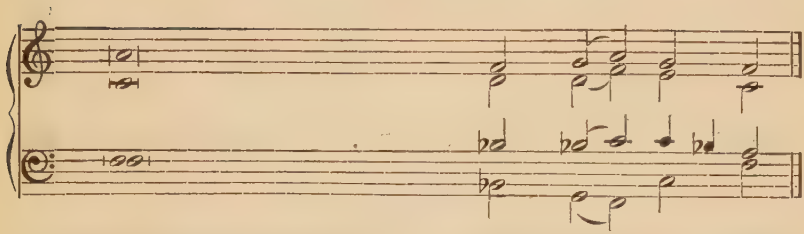
TONE VI.



1. LORD, NOW	lettest Thou Thy servant de -	part	in	peace :
2. For mine	eyes have seen Thy	*sal-*	va-	tion :
3. A light	to lighten , ...	*the*	Gen-	tiles :
GLO-RY	be to the Father, and . . .	*to*	the	Son :
AS IT	was in the beginning, is now, and ev-	*er*	shall	be :

MAGNIFICAT. St. Luke i.

TONE VI.



1. and my spirit hath rejoiced in . .	God	my	Sav-	iour.
2. the low estate of	*His*	hand-	maid-	en :
3. all generations shall	call	me	bless-	ed.
4. and ho - - - - - - - - - -	*ly*	is	His	Name.
5. from generation to	gen-	er-	a-	tion.
6. He hath scattered the proud in the imagina-	*tion*	of	their	hearts.
7. and exalted them	*of*	low	de-	gree.
8. and the rich He hath sent . . .	emp-	ty	a-	way.
9. as He spake to our fathers, to Abraham, and to his	seed	for	ev-	er.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - - -	out	end,	A-	men.

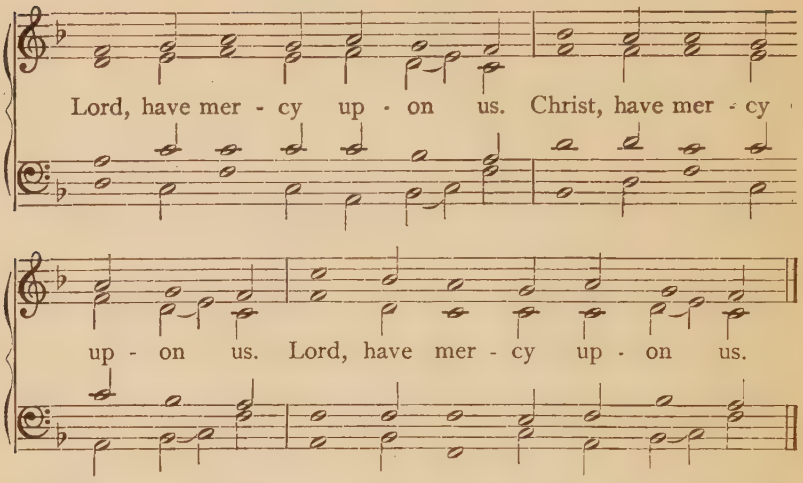
NUNC DIMITTIS. St. Luke ii.

TONE VI.

1. accord - - - - - - - - - -	*ing*	to	Thy	Word ;
2. which Thou hast prepared before the face	*of*	all	peo-	ple ;
3. and the glory of Thy	peo-	ple	Isra-	el.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - - -	out	end,	A-	men.

The Prayer.

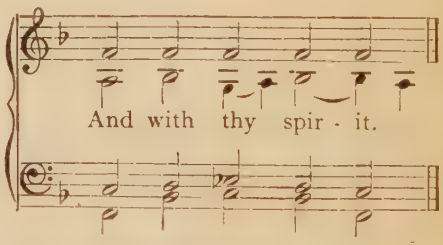
Lord, have mercy upon us.



Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

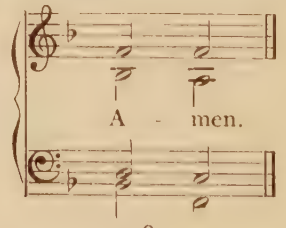
The Salutation.

The Lord be with you.



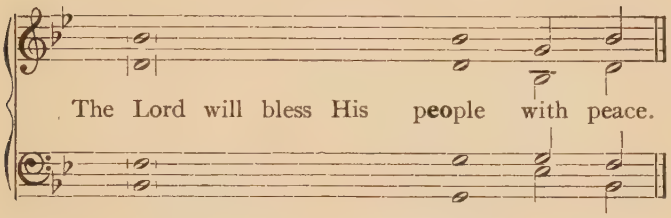
Let us pray.

The Collect for the Day, and other Collects.



The Versicle.

The Lord will give strength unto His people.

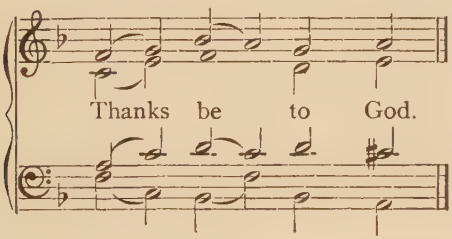


The Collect for Peace.

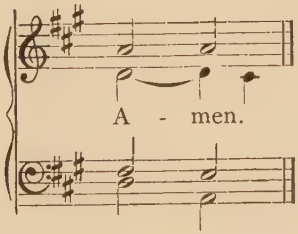
O God, from Whom all holy desires, all good counsels, and all just works do proceed: Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour, Who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. *Amen.*

The Benedicamus.

Bless we the Lord.



The Benediction.

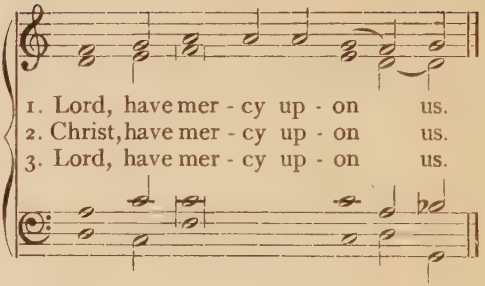


The Silent Prayer.

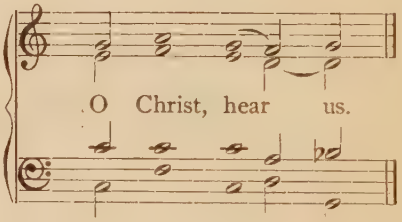
The Litany.

The Litany.

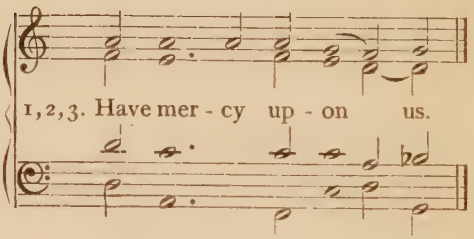
1. Lord, have mercy upon us.
2. Christ, have mercy upon us.
3. Lord, have mercy upon us.



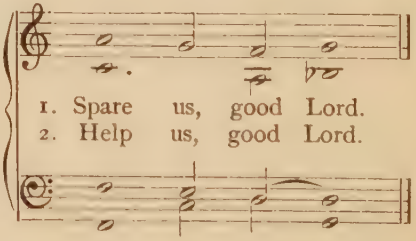
O Christ, hear us.



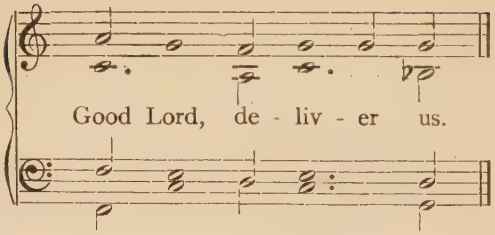
1. O God, the Father in heaven;
2. O God the Son, Redeemer of the world;
3. O God, the Holy Ghost;



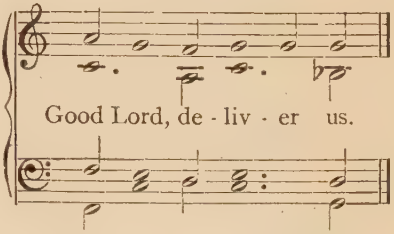
1, 2. Be gracious unto us.



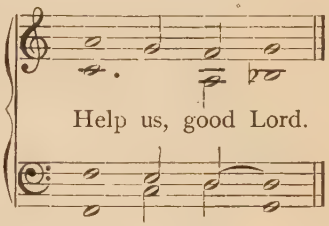
From all sin;
From all error;
From all evil;



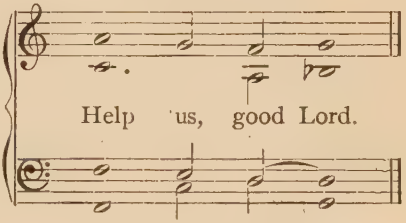
From the crafts and assaults of the devil; From sudden and evil death; From pestilence and famine; From war and bloodshed; From sedition and rebellion; From lightning and tempest; From all calamity by fire and water; And from everlasting death:



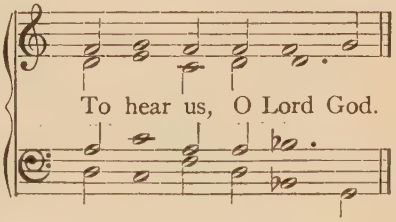
By the mystery of Thy holy Incarnation; By Thy holy Nativity; By Thy Baptism, Fasting, and Temptation; By Thine Agony and Bloody Sweat; By Thy Cross and Passion; By Thy precious Death and Burial; By Thy glorious Resurrection and Ascension; And by the coming of the Holy Ghost, the Comforter:



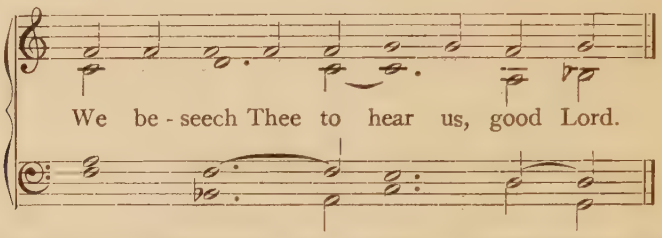
In all time of our tribulation;
In all time of our prosperity;
In the hour of death;
And in the day of judgment:



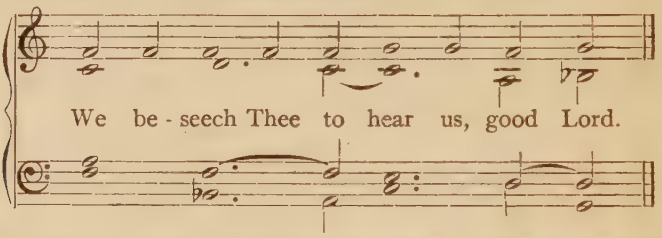
We poor sinners do beseech Thee;



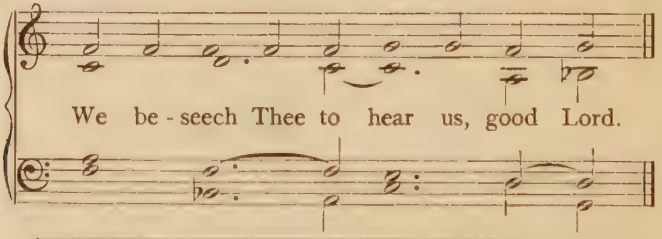
And to lead and govern Thy holy Christian Church in the right way ;* To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word, and in holiness of life ; To put an end to all schisms and causes of offence; To bring into the way of truth all such as have erred, and are deceived ; To beat down Satan under our feet ; To send faithful laborers into Thy harvest; To accompany Thy Word with Thy Spirit and grace ; To raise up them that fall, and to strengthen such as do stand ; And to comfort and help the weak-hearted and the distressed :



To give to all nations peace and concord ; To preserve our country from discord and contention; To give to our nation perpetual victory over all its† enemies; To direct and defend our President, and all in authority ; And to bless and keep our magistrates, and all our people :



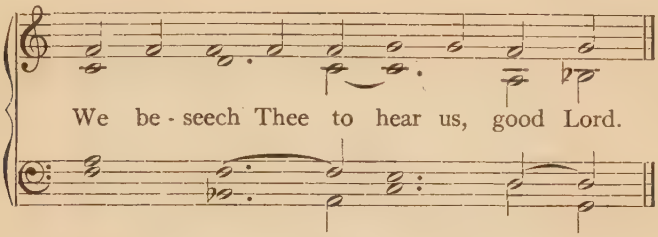
To behold and succor all who are in danger, necessity, and tribulation; To protect all who travel by land or water ; To preserve all women in the perils of childbirth ; To strengthen and keep all sick persons and young children; To set free all who are innocently imprisoned; To defend and provide for all fatherless children and widows ; And to have mercy upon all men :



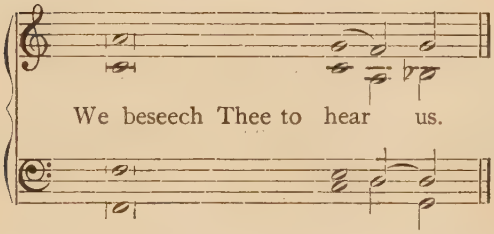
* *And to rule and govern Thy holy Christian Church ;*—[U. S. S., G. S.]

† *Thine enemies.*—[G. S.]

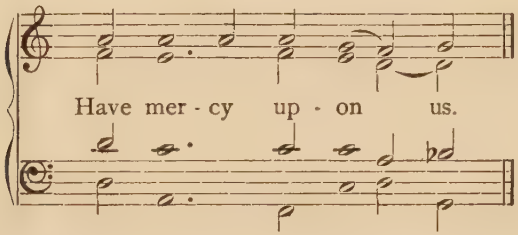
To forgive our enemies, persecutors, and slanderers, and to turn their hearts; To give and preserve to our use the fruits of the earth; And graciously to hear our prayers:



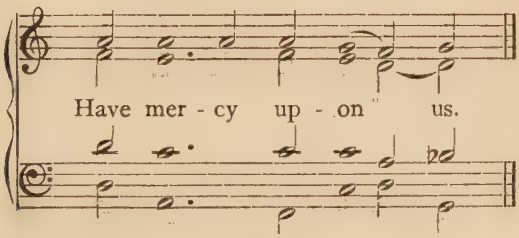
O Lord Jesus Christ, Son of God;



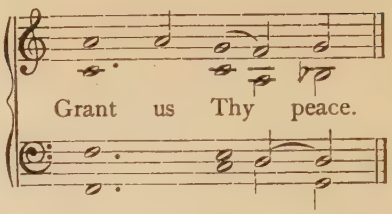
O Lamb of God, that takest away the sin of the world;



O Lamb of God, that takest away the sin of the world;

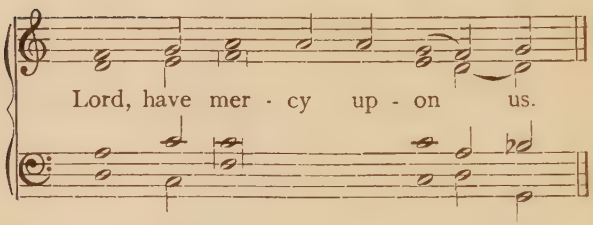


O Lamb of God, that takest away the sin of the world;

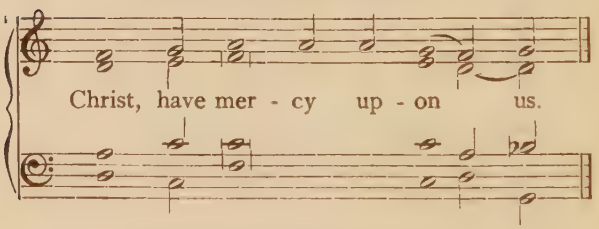


O Christ, hear us,

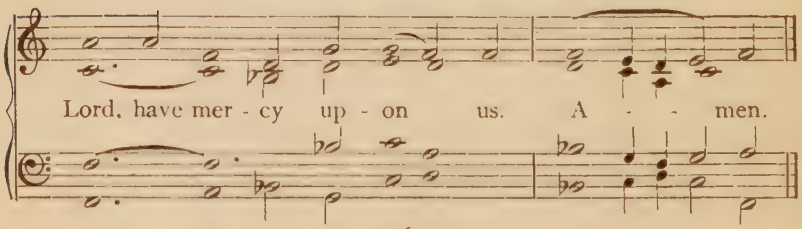
Lord, have mercy upon us.



Christ, have mercy upon us.

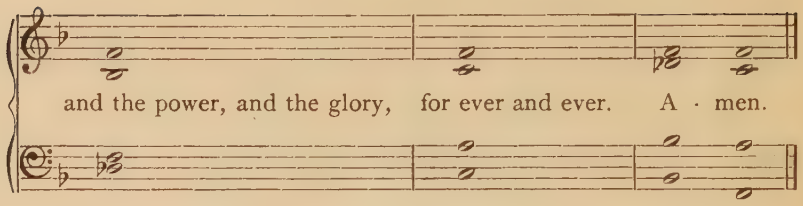


Lord, have mercy upon us.



The Lord's Prayer.

Our Father, Who art in heaven; Hallowed be Thy Name;
Thy kingdom come; Thy will be done, on earth as it is in heaven;
Give us this day our daily bread; And forgive us our trespasses,
as we forgive those who trespass against us; And lead us not into
temptation; But deliver us from evil; For Thine is the kingdom,

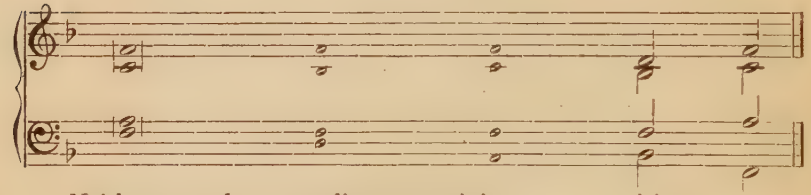


Litany Collects.

Versicle.

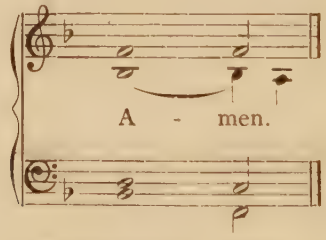
1. O Lord, deal not with us after our sins.
2. Help us, O God of our salvation, for the glory of Thy Name.
3. O Lord, deal not with us after our sins.
4. O Lord, enter not into judgment with Thy servant.
5. Call unto Me in the day of trouble.
6. The Lord will give strength unto His people.

Response.



1.	Neither reward us according to our iniq - - -	uities.	
2.	Deliver us, and purge away our sins, for Thy .	Name's	sake.
3.	Neither reward us according to our iniq - - -	uities.	
4.	For in Thy sight shall no man living be justifi -	ed.	
5.	I will deliver thee, and thou shalt glori - - -	fy	Me.
6.	The Lord will bless His people	with	peace.

After the Collects.



The Benedicamus and Benediction. (*Page 39.*)

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BY THE SAME EDITORS
HARRY G. ARCHER and The REV. LUTHER D. REED

The Choral Service Book

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It is an excellent book in every way, the music being perhaps beyond criticism for correctness and appropriateness.—*The Living Church.*

We are unearthing the treasures of our fathers one by one, and this is not the least of them. . . . He has little appreciation for the peculiar genius of our Church who will not heartily welcome this volume. . . . The lengthy preface is worthy of study, and we wish that every Lutheran minister would devote himself to the careful reading and perusal of the entire book; it would mean the death of an excessive individualism in the conduct of the worship in our churches.—*The Luther League Review.*

The work of the editors merits the highest commendation. They have done what Merbecke did for the Book of Common Prayer, and far more. Every page of their book gives evidence of the most extensive and thorough investigation of sources, of a most intimate acquaintance with Liturgics and Service Music, and of a most reverent handling of the material. . . .

When once Church Music begins to receive serious attention among us—above all in our theological seminaries, and pastors, organists and choirmasters learn to understand the intimate relation between the Liturgy and its musical interpretation, then will the Choral Service Book, with its companion volume, the Psalter and Canticles, by the same editors, come to be regarded as the most important contribution to the musical literature of the English Lutheran Church in America.—The Rev. J. F. Ohl, Mus. Doc., in *The Lutheran.*

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